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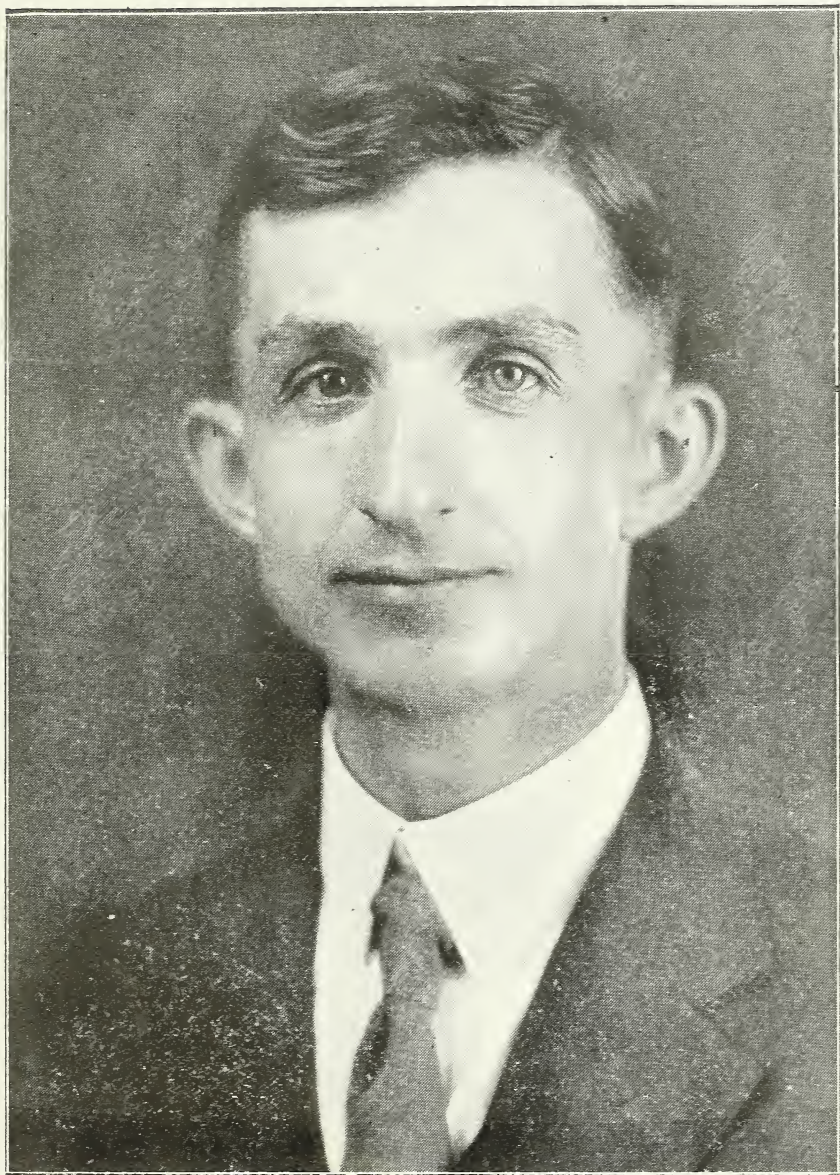
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E. C. DURHAM

*If Evolution
Is True*

By

E. C. DURHAM

(Pastor M. E. Church, South, Vanceboro,
North Carolina.)

SECOND EDITION

Revised and enlarged.

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August, 1922.

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TO

my three little children, who
face a world of truth yet to
them quite unknown, this
little volume is prayerfully
dedicated, with the earnest
prayer that they may become
diligent and careful students,
and that they may find the
truth, and then "the truth
shall make them free."

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PREFACE

While this second edition is somewhat revised and is more complete than the first edition, the meaning is the same and the general discussion remains unaltered.

I have not written this book to try to prove that evolution is true. What I have aimed at is this: To help the multitudes who believe evolution is true to see that, even though evolution is a fact, the fundamentals of the Christian faith remain the same.

I hope this little book will be read with broad sympathy, for the average remark made in the work-a-day world relative to evolution indicates a poor conception of the claims of evolution, and even as if there were no sacredness connected with it.

Let me state that one can be a thorough and zealous Christian who accepts evolution even in its entirety. If evolution is true, the following things are also true fundamentally: The existence of God, the Bible story of creation, the place of miracle, and also a vital place for Higher Criticism. I have thrown light upon these things in this little book, and I believe that all who read it will be helped.

It is with the deepest sympathy for believers in evolution that I have written this book. Some have pronounced all argument on evolution simple foolishness. I have not so pronounced it, and shall never do so. It is a sacred thing to me, and to many others. Many people cannot do other than believe in evolution. My contention is, if they are going to believe in evolution despite whatever anybody else says, let them believe it, but let them believe in God also, and see God in the whole process. Therefore, with the hope of helping many and of hurting none I send out this carefully written book to as many as will receive it.

I am deeply appreciative of the good things friends and critics have written me concerning this book, some of whose letters may be read in the latter part of this edition.

—E. C. D.

CHAPTER I.

BRIEF SCIENTIFIC POINTERS.

As a text from the world of science for this book the following words found in the New International Encyclopedia will suffice: "The proof of man's origin from some other primate is now past dispute. In fact, no scientist now doubts man's descent, less directly from all lower forms of life, and more immediately from a common ancestor with the anthropoid apes."

It is evident, therefore, in the outset that the noted Charles Darwin was not the only scientist who has believed in evolution. Neither was Darwin the first believer. We will find upon investigation that "attempts have been made since the days of Empedocles and of Aristotle to explain the origin of the universe." And while Aristotle is regarded as the father of the theory of descent, the true founder of evolution was Lamarck, an outstanding zoologist who lived from 1744 to 1829. Other strong supporters of the belief were Hooker, Huxley, Fritz Muller, Haeckel, Wallace, and Weissman, some as contemporaries of Darwin and some as his followers. Ernst Haeckel, a German scholar

and author, wrote such a convincing book on the "Evolution of Man" as to cause Darwin to state that if he had known such would be produced he would not have written his "Descent of Man." Then certainly to this list of scientists who believed in evolution many more have been added, even, in fact, all scientists; for, in accordance with the above encyclopedic, authoritative statement, "no scientist now doubts man's descent * * * from the lower forms of life."

Nor is the belief in evolution confined to those whom the world knows as eminent scientists. Scientific discoveries have not been made and kept in a secluded corner of the world, nor has the teaching of modern scientists been in vain, so far as the broadcasting of that belief is concerned. Some seed have fallen on good ground; and, some so falling all along through the years of this teaching, there are today untold thousands who believe in evolution. Many scholars are so convinced that evolution is true that they regard it as a simple matter. Many students, both in and out of school, are becoming so convinced. This belief is necessarily bound to grow. Its growing is a part of evolution itself. It perhaps will be as simple some

day to the human family as is today the fact of electricity, gravitation, and the roundness of the earth, or even the heat of the sun.

This belief is now so universal that some of our modern historians write concerning the course of things through the long ages that preceded man's appearance in the world almost as unhesitatingly as if they had been eye witnesses of the whole process, and they seem to be as clear in their mind concerning the evolution of man from the lower forms of life as being a fact as of any simple fact of present day occurrence. Such a historian is Mr. H. G. Wells, as one may judge from his most fascinating book, "The Outline of History." He begins in this history, however, with this statement: "We do not know how life began upon the earth." He does not claim to believe in spontaneous generation of life as a starting point. But after its beginning, he believes in life's long process of development, through the millions of years, until it brought forth man as its fine product. He does not claim to know of all life's connecting links in this long process, but he seems to have no doubt in his mind that man so came.

Many others are numbered in this class of

thinking. It has become simple to them. And instead of its making infidels of them, to many of them God has become a greater reality. And if God has not become a greater reality to all of them, it is simply the fault of those whose weakness has kept them from grasping the finality of things and the deep meaning of all existence of real life.

Now, is it not possible that it is because of prejudice, or narrow-mindedness, or mere stupidity, or lack of investigation, or a misunderstanding that more, even well-nigh all men, do not believe in the doctrine of evolution? Perhaps it is possible that tradition and a misunderstanding of Scriptures, or the taking of all Scriptures literally, have caused the multitudes to scorn and sneer at the very mention of the doctrine. The great majority of people have not studied geology, biology, natural history, zoology, nor any branch of science, and it is difficult for them to have sympathetic minds towards the claims of science. From this source usually comes the bulk of criticism against those who assert a belief in evolution. They scarcely know what science is oftentimes. They have failed to consider that science is indeed a very sacred thing. If the whole world had read what

real scientists have learned as the world has read the Scriptures, with far more appreciative minds would all men view the doctrine of evolution. But since science is looked upon by so many as something very contrary to the plan of God, and the laws of nature regarded, if even recognized at all, as altogether separate and apart from God's dealings with His people, the unmistakable truths of science, though so near, are far away from the vision of the masses. And many are groping along in darkness, thinking perhaps that their eyes are open. They are blind to what is unmistakably clear to countless thousands. They are seemingly opposed to science and scientists, regardless of clear scientific facts. But opposition to scientific truth is opposition to a part, at least, of all great truth.

If the study of geology reveals anything, it seems to prove that this earth on which we live was not formed in a day as it now is, but that it came to its approximate present condition through long thousands or millions, or even billions of years. It seems that long ages must have passed before the molten sphere (or mass) cooled down sufficiently for a crust to be formed and for the first signs

of life to appear. It seems that long millions of years must have passed during the development of life from its lowest forms, and then the covering deep of certain of these forms with great depths of earth so gradually, which we find today as fossilized, and which we find sometimes in the coal that we dig and burn. It seems that millions of years must have passed while the sea changed its bed to cover forms of life, and finally for this sea bottom to give rise to a high mountain in its place. Evidences of these things are unmistakable to the student of geology.

But some raise opposition here, claiming that such conditions might have been caused by certain tremendous upheavals, catastrophes, cataclysms, and the like. This, however, is rather an excuse, or a dodging of the question, than the getting rid of real scientific facts. This is scarcely anything more than a supposition. The criticism is often hurled against scientists that their claims are based only on supposition, which criticism is false and unjust. There is far more in the discovery of things deep down in the dirt for the side and the claims of science than for the side of those who stand against science. Supposition is sometimes made use of by the

scientist, but there is sometimes the discovery of facts without the necessity of supposition.

Geology also carries us to where the signs of primeval man are found, and perhaps to some sub-man creature in the process of evolution. We wonder sometimes, therefore, how many long, long ages rolled away while those man-like creatures ran like an animal on hands and feet, until finally man became man—standing, walking, hunting—a self-conscious being, with that hazy, primitive intelligence, emotion, and desire.

The critic, however, says, Where is the connecting link? But is it necessary to find it in its naked, absolute, unmistakable form? It may be seen more clearly somewhere in the years to come, but if not, enough is already evident to the real student to furnish at least a great deal of satisfaction, and oftentimes a consciousness that his calculations are well founded. Certainly some great changes took place somewhere in the process of evolution. That is where simple mechanism is ruled out and where God is especially recognized. Correct modern science does not dare claim that evolution is a mere machine set to work alone, to finish all products by

itself without a Divine Hand to guide. Real science sees God at work, and it especially recognizes Him at all the great and small changes in life's upward march.

And why should a man be judged as radical, if not crazy, who can see God in that long process of creation? Why is there so often a blazing rage against him, while there is more often than men think a heart within him beating with a mighty passion for the truth and with a faith rooted in the very center of God's being? Why could not God choose to stand at life's every change, from the lower to the higher forms of life—all the way up from the beginning of life in its most infinitesimally small signs—to create, direct, guide, mold, and fashion? It is God's power to do this just as well as to stand at one particular time and, in a moment, create man in His own image. True science today recognizes God's place in the whole course of evolution, and dares not say that there was never any mysterious change. God is in the whole process, directing and guiding with His own infinite power. These few remarks ought to clear up the whole contention as to the place of change and connecting links.

Geology certainly reveals that man once

dwelt in caves ; and perhaps there was strife between him and his contemporary animal creatures and would-be associates for mastery and ownership of such a home. Le Conte, in his "Compend of Geology," tells us that "in a cave at Mentone, near Nice, has been recently found the almost perfect skeleton of an old man, of more than average height, lying on his side in an easy position, and about him chipped implements and bones of extinct animals, among which were many pierced reindeer's teeth. All of these were perfectly preserved by a stalagmitic crust. We may well imagine," says he, "that this old hunter, finding his end approaching, retired to his cave-home, laid himself quietly down, with the implements and trophies of successful chase about him, and gave up the ghost. Good Mother Nature then slowly buried his remains, and sealed them up beneath a crust of stalagmite." How long, then, it has been since man first appeared on the stage of life we know not. Some estimate it at more than a hundred thousand years, while some at not more than ten thousand.

Besides the proof of an early appearance of man in the world, the scientist tells us that "man's origin from some mammal is

strongly attested by the presence in his body of a large number of vestigial characters, which indicate an ancestor that went on all fours—some features appearing shortly before and after birth, hinting at an ape ancestry.” Some mention the appendix in man as being absolutely worthless, and with which we have constant trouble. They mention the fact also that there are more than a score of such useless things found in the human body. It seems, therefore, that man is yet in a period of physical evolution, not yet having left off those things which are absolutely useless. Some claim that men and women will finally bring forth children without an appendix and many other useless things in man.

We are told that at first man was a social being, with large brain, and with hands well adapted to carrying out the suggestions of his developing intellect. He was, therefore, the first tool maker and worker in stone, bone, and wood, and the first being to tame other animals and to cultivate the soil. The scientist believes that man first lived a very solitary life, roving and hunting; and that tribal communities finally arose here and there as man developed and multiplied; and that he

became a herdsman, then a farmer, and on and on to newer and more difficult things. Some one states a belief that man, during the Paleolithic age, scattered over wide areas of earth's surface, and that "then ensued a process of isolation by geographical and climatic barriers and the differentiation into races—the black being confined to Africa, the yellow to Asia, the red Indian to the Americas, while the cradle of the white race was in the region now including central and southern Europe, and Africa north of the Sahara and the Sudan."

We are told also of man's social and religious evolution, which is not disputed by anybody who is a student of history; for doubtless and evidently such evolution is going on today. While once, with primitive man, marriage was little more than animal mating and religion nothing more than a vague idea of some future existence, today there is a deeper sacredness connected with marriage and the family life, and we really live as social beings in a great social order; while religiously we have grown in our conception

of God and humanity, with our theology and our brotherhood of man, with our churches and our denominations, our religions and our creeds, our faith and our practice.

CHAPTER II.

TRUTH AND THE SEEKING AFTER IT.

It is noted that the title of this book is, *If Evolution Is True*. I have not undertaken to prove that it is true. If I had set myself to this task, more than one small volume would have been the result of my efforts. The volumes already written on the subject of evolution are bulky and numerous. I have merely stated, with some degree of sympathy, a few things claimed by modern scientists as pointing towards the fact of evolution.

If evolution is true, certain questions arise in those minds which really want to know the whole truth. The human mind wants to go farther than to conclude that evolution is a fact, whether it be the mind of the learned philosopher or the mind of the most humble recipient of stated facts from the scientific world. There is deep down in the human soul a crying for the truth, a crying for the light, and oftentimes with "no language but a cry." Thoughts are sometimes too deep and too sacred to be uttered. But men have the right to seek to know how to ask questions, and equally as true have they the right

to find, in so far as possible, a satisfactory answer to all worthy questions.

I hold that wheresoever there is such a longing cry in the soul of man it ought not to be suppressed. Why smother it, and travel on unsatisfied and restless, or fickle, as the case may be, to the end of the earthly journey? The desire for searching after the truth should not be smothered, for if it is, I believe it more oftentimes results in fickleness than anything else. The seeker is told by some careless, short-sighted person that his undertakings are foolish and dangerous, and he gives up, let us imagine, to be content with an idle mind, which is "the devil's workshop." Such a person is more dangerous to human society than any diligent, careful student in any branch of science can ever be. There is no real danger in careful investigation.

The questions arise in every thinking man. He may have been taught while growing to manhood to condemn such doctrine, to dismiss the thought from his mind, without even making investigation. But when he steps out as a free man to live his life among free men, he comes, in many cases, to the conclusion that he has the right to search for

the truth. In his pursuit he sometimes becomes entangled with doubt—dark doubt, that sees no light, and that sees no meaning to life, with so much of strange, mysterious, hurting pain within himself that he feels he cannot live nor can he die, except it be to follow some trail to some place of sacrifice, a place of slaughter, and there, unseen, to end it all; but when such is done—the place found, the knife drawn—he looks to see, not a ram caught in the bush, but a ray of light appearing in the East, and he watches it grow, and change, and brighten, until the full-orbed sun rises and a new day is on and a dark night gone.

Which, then, is worth more to humanity and to God—the boy discouraged and ending in fickleness, or the one who at one time thought it was all in vain and fatal to him, but who came through the storm of doubt to vital faith, through darkness to light, fully persuaded that God is in it all, and who is not afraid of anything that anybody, anywhere, may discover or assert at any time?

Sometime it is not really doubt, after all, that the fellow runs up against, so much as it is a struggle to appropriate the new truth discovered. It is so different from what he

has been taught to believe that he can scarcely grasp it. But after it is taken as truth, and he sees it harmonizing with the truth already known, he arises with joy to thank God for the truth so mysteriously fixed or hidden, and now so clearly seen. Then is he the stronger for his place in Time and Eternity.

I say to the young man or woman, Seek after all the scientific facts that can be found, and in it all seek to see the hand of God. Such seeking cannot lead one far astray. If in this seeking one decides that God has been billions of years making man, one may also decide that, after all and in it all, God is. This age needs to know that both God and scientific facts may be sought and found, and that neither will work against the other.

If evolution is true, then, let it be true, and let it be accepted as true. If it is true, it is a part of all great truth, and a sacred part. If it is true, it is right to believe it is true, and no man should be afraid of this truth. If it is true (and thousands declare it is), let all the orthodox Christian world deny it and let me believe it, and if I am right, I am on the side of safety; for if it is true, God made

it true, and I am perfectly right in standing with God.

No man has the right, without making the most thorough and painstaking investigation of all scientific discoveries, to assert that evolution is not true. The belief in evolution is not necessarily dangerous. If it is a lie it is dangerous, but if it is truth—it is as treacherous for man to trample this truth under foot as to trample upon any great truth. If evolution is true, it is a sacred truth, and man should calmly and reverently, even with uncovered head and open mind and heart, approach it to make investigation.

Many Godly scientists are often criticised and pronounced infidels and dangerous, while deep down within them there is a calmness and there is poise with the consolation that there is One who knows and sympathizes, and they courageously go forth in their busy pursuits, conscious of the fact that “right the day must win.”

Just here it is appropriate and right to make the assertion that the human race is seriously and pitiably hindered in its forward march by the unwillingness and stupid slowness, on the part of the multitudes, in not

laying hold of the truth as found by the few, or in not seeking after that truth. It is a great struggle for great truths to be discovered, and then through struggle the poor discoverer lives to tell the tale, and dies, in many an instance, weary in heart, unappreciated, and unmourned. "The great achievements of a people are generally wrought by the minority."

The facts that come to us, therefore, from the world of science, and all light or sign of light pointing in that direction, should be recognized and appreciated. If they are true facts and if it is true light, no other truth can be hurt because these are true. Then if these things are true, let those who submit these truths and those to whom they are submitted act as brother with brother, and the putting together of all truths known will make a happy day for earth and heaven.

CHAPTER III.

SCIENCE AND RELIGION.

If evolution is true, is there any broad or frightening contrast between science and religion? They seem to have been so contrasted as to make it broad and frightening, for the preceding years have witnessed, as it were, a pitched battle between the two, just as if there were no common God over both. Too many scientists have been inclined to believe that there is no God, while too many religionists have been too rigid in their criticisms against the claims of science. But to-day, after the advance of science and religion, after the growth of the human brotherhood in its discoveries in all fields, in its sympathies, and in its fellowship, is there any real place for a battle between the two?

In partly answering this question, I refer to a prefatory remark in Drummond's "Natural Law in the Spiritual World," which reads as follows: "Science is tired of reconciliations between two things which never should have been contrasted; Religion is offended by the patronage of an ally which it professes not to need; and the critics have rightly discovered that, in most cases where Science is

either pitted against Religion or fused with it, there is some fatal misconception to begin with as to the scope and province of either."

It should be recognized, therefore, that each has a place—a "scope and province." Then if this is true, there should be no scrapping between the two.

Why fight? Why rage one against the other? God is back of, and in, both. Science is a fact, and no man can deny it. Since there is a scientific world, God made it so, for "without Him was not anything made that was made." Religion is a fact. God made it possible. There is a difference. There is a place for both, but each can be a blessing to the other.

No man, I suppose, in this great day of enlightenment, would dare say, or wish to believe, that we live in a lawless world. Then, if there are laws at work in the natural world, let those laws be discovered and the results of such discoveries be turned over to the theologian. The contention and interest of theology are not against law, but rather, with science, it must insist upon law. Such is the opinion of Henry Churchill King, and to quote him exactly, he says: "No man

is without concern in the question, Is there any really rational universe, with any justifiable end? Have ideals of any kind any real place in this universe? The simple fact that the so-called 'problem of evil' is a universal problem, that it necessarily arises for every thoughtful man, is the best possible proof that every man actually makes the assumption which underlies the ideal contention that mechanism is means only. That is, all these questionings concerning the problem of evil assume that the world ought to have worth, and not mere logical consistency, if it is to be really rational."

So long as scientific investigation simply seeks the facts, and thereby makes more clear to mankind how God did really proceed, we ought to be glad to know what science really finds. Thorough and competent investigation is the only demand religion ought to make of science, that science be purified by religion as well as religion by science, so that science may become the great expositor of nature. And Wordsworth says:

"Science then
Shall be a precious visitant; and then
And only then, be worthy of her name:
For then her heart shall kindle, her dull eye,
Dull and inanimate, no more shall hang

Chained to its object in brute slavery;
But taught with patient interest to watch
The process of things, and serve the cause
Of order and distinctness, nor for this
Shall it forget that its most noble use,
Its most illustrious province, must be found
In furnishing clear guidance, a support,
Not treacherous, to the mind's excursive power."

So, with this as clear, he must be right who says that "the only answer to erroneous criticism or science is better criticism or science, not the forbidding of investigation." He who would hinder true investigation, in whatsoever field undertaken, stands in the way of all real progress.

On the other hand, let it be said that he who carelessly investigates in any field or branch of science, and investigates without real sympathy for the whole of truth, is not worthy of the name of scientist, and is worthy only of the most severe condemnation from all who are great and true. Furthermore, I agree with Carpenter, that "when science, passing beyond its own limits, assumes to take the place of theology, and sets up its own conception of the order of nature as a sufficient account of its cause, it is invading a province of thought to which it has no claim, and not unreasonably provokes the hostility of its best friends." That is the

fault of the scientist; not of science. Science itself does not claim to be able to lead a soul to God, but it helps in finding where God has been and how He has worked.

With regard, therefore, to all that is dear to science and religion, let humanity hold to science with the left hand and turn with the right hand toward religion, and say: "Open thou mine eyes, that I may behold wondrous things, more wondrous than the shining worlds can tell." It is great to believe with Lemuel Moss, "that just as the workman in the tunnel of St. Gothard, working from either end, met at last to shake hands in the very central root of the mountain, so students of nature and students of Christianity will yet join hands in the unity of reason and faith, in the heart of their deepest mysteries."

CHAPTER IV.

WHAT OF GOD?

If evolution is true, what should be the human conception of God? Is God to be less adored, or thought of as having less to do with creation, or taken to be any the less God?

This is a question of primary importance, as well as a question of deep interest, for some believers in evolution have left God out of the whole scheme and process of things. To believe in spontaneous generation for the very beginning of all life, and then in just simply a natural selection of species for the whole course of evolution until man is the final and highest product, with no God save nature to direct the selections, is an erroneous belief. No man can explain away the great First Cause. The claim of spontaneous generation will not be accepted as a substitute for the Infinite Creator. It makes no difference how long the process of evolution has been going on, God is back of the process and in the process to its end. He is back of, and Creator of, the first germ of life. We recognize life, but God was the Life back of all other life. We recognize laws of nature,

but God was the great Lawgiver.

Even Huxley announces that the doctrine of life from life is "victorious along the whole line at the present day." And even though he wished it otherwise, Professor Tyndall is compelled to say: "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."

So far as I am concerned, and so far as any man should be concerned, let God be recognized as God and Creator, and then let that first small germ of life finally, by God's power and guiding hand, through the long millions of years, result in all the fine products of life with man as its climax. If that was His plan, or whatsoever was His plan, greatly to be praised is our God.

The following quotation here from Robert Chalmer's "Vestiges of Creation" is appropriate and helpful: "Let no one suppose there is any necessary disrespect for the Creator in thus tracing His laws in their minute and familiar operations. There is really no true great and small, grand and familiar, in Nature. Such only appear when we thrust ourselves in as a point from which

to start in judging. Let us pass, if possible, beyond immediate impressions, and see all in relation to cause, and we shall chastenedly admit that the whole is alike worshipful.

* * * The Creator, then, is seen to have formed our earth, and effected upon it a long and complicated series of changes, in the same manner in which we find that He conducts the affairs of Nature before our living eyes; that is, in the manner of natural law.

* * * Here at once is the whole region of the inorganic taken out of the dominion of marvel, and placed under an idea of Divine regulation."

This is a scientific view which should be appreciated. This is a man who believes in nature at work, with a God over nature and back of nature, as Creator and as Guide. God can be creator of life and of man through a billion-year process, if He chooses, as well as to create in a moment. No less is His power in so doing, and many, along with myself, are inclined to have a larger conception of God in thinking of Him as the original Designer of all things and then of creating that small beginning of life and setting it to work, and working with and in it all, to develop and unfold, finally and gradually, those

splendid forms of life which would please Him. If this was His method, what a Designer! What an Infinite Intelligence! What an Omnipotence! What an Omniscience! How unmistakable His calculations! How gratified He must have been to look upon that first man, as the budding flower of that whole stalk of life, after all the long process of use and disuse, selection and rejection, change and adaptation—this best of all His creation, this birth out of all struggle, this fittest of all in triumphant survival—man, in the very image of God!

If the Psalmist had known all this, it seems that his considerations of the heavens and of life would have been far greater, even, and that his exclamation would have been hurled out of a far deeper wonder: “What is man, that thou art mindful of him! * * * Thou hast made him a little lower than the angels, and hast crowned him with glory and honor!”

As the farmer plants with all confidence his seed of corn in the springtime, and works and waits through the months, beholding the tiny and the growing stalk, and the blade after blade, and then the shoot, to behold finally the full corn in the ear, so perhaps the

Creator planted the germ with His plan for man, finally to see him as designed. And God, either gradually or in the twinkling of an eye, but somehow in a mysterious way, breathed into man the breath of life, and "man became a living soul."

CHAPTER V.

WHAT OF HIGHER CRITICISM?

If evolution is true, can the Church afford to condemn higher criticism of the Bible as such? My answer at once is, Not by any means, unless the Church wishes to be deprived of a blessing. Constructive criticism can never do any harm, and it should never be condemned.

Higher criticism is the logical and inevitable thing along with the scientific view of the world. Scientific investigations and discoveries necessarily give rise to a critical view of the Bible. This does not mean an attack on the Bible, and the Church should have no real fear of its outcome, but should rather welcome it, so long as this biblical investigation is competent, and is made without prejudice, and is made with the motive of finding the real truth.

Rightly and soundly has Henry Churchill King spoken to this point, as seen in the following statements: "It is unfortunate that in the early stages of higher criticism in America, for particular reasons, it came to be associated, in the minds of many, with a rather bitter and arrogant spirit; and it is

even more unfortunate that, for many more, for other special reasons, it was identified with the most extreme results of an *a priori* anti-supernaturalistic school. It ought to be clear to every one by this time, however, that higher criticism is a method, not results; and that, like the historical or scientific method anywhere, it will give sound results only as the investigator is competently furnished for his particular inquiry, is modest in face of the facts, is free from prejudice, and is of genuine soundness of judgment."

Through the course of higher criticism so far the critics have been in danger of the extreme view, on the one hand, that the record of divine revelation must be without touch of human error, and on the other hand, the view that the supernatural is impossible. But higher criticism is not to be condemned because some have abused its methods, along with their false views of things.

The Church, then, should frankly face the facts, "without timidity and without prejudice." Both the critic and the student are under obligation to each other to be free from prejudice. The learned critic rightfully has his place, and so has the student and zealous worker. There is no place for prejudice.

Whether it be racial, religious, denominational, or wherever found and of whatsoever character, it is to be condemned. Prejudice is never a sign, or mark, of greatness, but of littleness and narrowness. It indicates small capacity, dim vision, and little or no sympathy.

Criticism, instead of being a hindrance, is a real help to the earnest student of the Bible. According to Dr. George Adam Smith, "If one person is likely to suffer shipwreck through the employment of higher criticism, the faith of ten will break down—is breaking down—for lack of the very help it would bring." And, quoting King again, "So far as the spiritual life is concerned, all these critical processes are only means to higher ends."

Let it be remembered that higher criticism does not deny the Bible, nor revelation, nor truth. It seeks only to find how God did things, and how He spake, through whom His messages came to men and when, and to find the real truth whether it be old or new, just as the scientist seeks to find in the natural world the facts as God so caused them to come about. The books of the Bible, and their worth to the world, remain fundament-

ally the same after the discoveries of higher criticism, just as the natural world about us is not changed one bit by the discoveries of modern science. Just as science makes more intelligible the natural world about us unto all who seek to study it, so does higher criticism make more intelligible God's Book to its students. It comes knocking at our doors as a messenger of truth, and who is afraid to open the door for the light of truth to walk in? Ah, how often men turn away angels unawares! How often men fight, when they think they are fighting the enemies of God's Word and of truth, and they are fighting the very servants of truth!

It will not hurt the Church to know the truth. It may be necessary for the Church, from time to time, to reconstruct its theology, but it will never be called upon to reconstruct the truth. Not only is the mind of man growing in this scientific age, but all that is connected with the human soul in its deepest reality is broadening, deepening, expanding, and it sees today a larger and grander and different world of spiritual truth than was ever realized by the great souls of other days. We do not laugh at the thoughts and efforts and standards of those old people, for

religious effort and faith are always peculiarly sacred things, in whatsoever age they are seen, or by whatsoever people, and seeking whatsoever god they are taught to believe.

To conclude these few remarks on the place of higher criticism, I will use the following paragraph from Dr. Orr's book, "The Christian View of God and the World": "The biblical conception is separated from every other by its monotheistic basis, its unique clearness, its organic unity, its moral character and its teleological aim. It does not matter for the purposes of this argument what dates we assign to the books of the Old Testament in which these views are found—whether we attribute them, with the critics, to the age of the prophets, or to any other. These views are at least there many centuries before the Christian age began, and they are found nowhere else than on the soil of Israel. This is the singular fact the critic has to face, and we cannot profess to wonder that, impartially studying it, voices should be heard from the midst of the advanced school itself, unhesitatingly declaring, Date your books when you will, this religion is not explicable save on the hypothesis of Revelation."

CHAPTER VI.

WHAT OF THE BIBLICAL ACCOUNT OF CREATION?

If evolution is true, what further thing are we to say in this book as to the account of creation as found in Genesis, whosoever the author was of that first book of the Bible? This is the one big question, perhaps, standing in the mind of any one to whom any mention of evolution is made, at least when the first thoughts are had concerning this doctrine and possibility. For that reason several remarks have already been made in this little volume which should rightly hold their place in the discussion of this particular question. But if a slight repetition is made here and there in this book, let the reader understand that the author of this volume wishes for certain things to be perfectly clear in the minds of those who shall read these pages.

Right at this point is where a great chasm seems to yawn between the thoughts of some people and the claims of evolutionists. They seem to see no possibility of a long process of creation and still hold to the so-called Mosaic description of creation. Great minds, too, are numbered in this class, of which the

mind of that noble-hearted William Jennings Bryan is one. No one would dare say that his is not a great soul; but he has made some very hard statements against evolutionists, yet with a motive pure, for he would not break away from orthodox biblical faith. I do not wish for him to depart from his faith in the Scriptures, nor for any man to do so. That is why I have made the effort in writing this book to help puzzled minds to be clarified, that the thousands of young men and women especially who are doing some scientific thinking in these days may see how that the Scriptures and evolution may both be true fundamentally. Such comments as Mr. Bryan is making, as much as I honor him, are only making it harder for the multitudes who can never consistently give up their evolutionary beliefs. While one here and there may be helped by his remarks, hundreds have gone down deeper into doubt and some into gross infidelity.

I am glad to say to as many as will take courage from this word out of a heart of deep conviction, There is no necessary conflict to be found between the statements in Genesis and the claims of the evolutionist. Sticking closely to the letter, we will, of course, find

some inconsistencies. But we must remember that the author of Genesis was not an eye witness of creation. He certainly did not see the first man that was made, much less the process of making him. We must remember also that, even though that author was inspired of God, he did not know all things. No one could dare say that the author of Genesis even knew the earth was round, while at the same time it was round, just as it is today. Neither, of course, did he know anything about the law of gravitation, which was at work then as now. These scientific discoveries have been made since that good day. Yet we believe he was inspired. We believe in revelation.

Of course Mr. Bryan is right when he says that the rotundity of the earth and gravitation do not make so much difference with a man's soul, in so far as a knowledge of those things is concerned. My argument is not that, but this: Not all things known today were known then, and we have to admit the possibility of, and the fact of, inspiration where there is not a knowledge of all things. Inspiration does not mean that God gave every word, but that He gave thought. The one inspired had to express that thought in the

words that could be chosen out of his own vocabulary, using his own style, imagination, and holy passion.

If it is conceded that there is use of figurative expressions anywhere in the Bible (and certainly Christ made constant use of them), we might as well conclude that the author of Genesis made use of some such expressions. If we know that any present day writer uses imagination, we may also know that the author of Genesis made use of imagination.

Then, how much can be expressed of wondrous and deep truth in one figurative expression! When shall we ever know all that Christ meant in those figurative expressions of His? We find ourselves to this day differing in opinion as to some of His teachings. If it was Moses that wrote the book, what did Moses mean when he described that beautiful order of creation? Rather what did God mean to tell His children? Did he mean that it would be a certain sign of infidelity, or atheism, for a man to state, "I believe that God was longer than a few short days making this world and the different species and possibilities of life found therein"? Did God say what one of those days was in length when the "light was not separated from

darkness"? For the sun was not created until the fourth day, according to Genesis. Is it not possible that He left it open, with certain things not said in so many words, that the scientific mind of far later days might find certain satisfaction in its thoughts of a long process of creation? The time was not ripe then for the revealing of such truth in its absolute form. It is a progressive revelation of Himself that we notice all through the Old Testament. The human race grew gradually to where His real Fatherhood was known.

Coming with a sound belief in evolution to the study of Genesis and its story of creation, no student should conclude that his faith in God or in the Bible should be forsaken. There is no need for faith to be shattered in the least.

We find in Genesis the expression, "He formed man of the dust of the ground." What did He mean? Do we not see the possibility of nature connected with that? Is that not what the scientist has been talking about these many years—the coming of man through the things that grew in the dust or dirt? It was the natural with the Supernatural presiding. One thought has been,

according to the Bible, that God picked up dust and made man in a moment, while the other thought has been, according to science, that God made man gradually through the dust. What is the difference? Where is the conflict? Where is God's power compromised in the claims of science?

Listen to this—Which is more like God, after all, and His methods, as we think of His dealings with men all through history? Does God ever take short-cut routes in His procedures? Is it not true that the world's leaders in thought and deed have so gotten away from the short-cut idea that preachers and teachers are universally warning the human family against such methods?

Take courage, anybody, that God can create gradually as well as momentarily. Rejoice that God has the power, if He chooses, to create man in His own image, through any long process He may desire, or through any seemingly complicated series of living things with all their changes that He may select—even through ten thousand million years, if He seeks to work at it that long. And rejoice all at the same time that the Bible is fundamentally the same. Where is the mind that cannot conceive of that? What

finite creature, with little mental compass, would venture to assert that God, with His infinite power, could not do such as has just been described if that was His choice? Who can prove by the Bible that this was not His choice?

God said, "Let us make man in our image." I can well imagine that He said those words long millions of years before He saw man. I can imagine that as His own choice plan, saying it with great anticipation and joy.

"Let us make man"!

"Let the Trinity decide upon man as the climax of this long line of creation—man in our image—and man shall come after a long while to have some of our intelligence, our will-power, our soul, with a soul as sure and as pure as the rose that blooms at the top of the brier."

Then I hear that conversation among the Trinity, and the question, "Will man remain pure, or will that flower fade and die?". The answer comes, "He may remain as we fashion him, if he desires with his power of choice to do so; but he will have the capacity of falling, of fading, and of dying."

Created either way, it is just as possible

for man to fall one way as the other. Whenever man became man, howsoever he became so, he became capable of falling. If evolution is true, it was when man was evolved to that point where he was really man, conscious of will-power and the capability and the freedom to choose, that he fell—and that fall was nothing more than his choice to have his own way and let God alone.

CHAPTER VII.

WHAT OF MIRACLE?

If evolution is true, the final question in this book is, How can miracle be accounted for?

This question has also arisen, as the other questions discussed in this book, because of the claims of modern science. It is hoped, however, that by this time in the progress of thought and religion, the question as to the possibility of the miraculous, or the supernatural in nature or persons, has largely been solved to the peaceful satisfaction of those concerned.

Enough has already been said in this book to throw light upon the province of miracle. The evolutionist runs up with miracle to begin with in the great First Cause. He runs up with it in life's changes, great or small. If it is conceded that the planets and the stars have all been hurled to their places by nature, each now working so beautifully in its place, what is that but miracle? If the earth was thrown off from the sun as a ball of fire, and through process of time it cooled sufficiently for the appearance and the existence of life, and that life came and developed

to its present high forms, what is that but miracle? When we think of the fact that human flesh, finger nails, bone, hair, teeth, and all that the physical body contains, are produced by the daily bread and meat taken into the body—what is that but miracle? When we see in one field sheep, goats, geese, pigs, and all eating the same sort of grass, and we know that this same grass is producing wool on one, feather on another, and hair on another—what is that but miracle?

But it is miracle of a supposedly different nature altogether that is under discussion. Yet who knows how far different it is? If our finite minds could comprehend all, how plainly the problem would be solved! What marvelous harmony with the Infinite would be recognized!

Evolution in its real sense, rather than giving us uniformity of law, gives us successive stages of law with new laws coming in all along, which become dominant, while before they had not even appeared. Then what is that law in the higher stage, as judged from the lower, but miracle? Law is universally recognized in nature, but as Lotze says, "It is completely subordinate in significance." Law itself is not God. God acts according to

law, "in perfect consistency with His unchanging purpose of love; but His action may not always be formulable under any of the laws of nature known to us." "Rare phenomena are not lawless."

Dr. John H. Denison rings clear at this point, as we note in these words: "As the philosophy of experience broadened out, Hume's postulate was reinforced so as to read, 'A miracle is contrary to a law of nature; therefore an overweighing amount of evidence is required to prove it.' But the same lack of breadth soon appeared in this postulate. Our experience does not cover the whole breadth of nature. We are never certain but that some new and larger order may begin to disclose itself, and it is, in fact, just such a larger order which the miracles appear to suggest and always have suggested to some of the most spiritual and philosophical minds of the race."

As to the point of God's personal approach to men, since He is a Spirit and certainly not "sub-personal," we cannot deny His right nor His power to make approach to persons on earth, though His appearance may seem to be extremely miraculous to finite minds. There is nothing impossible to the Infinite.

Finite minds in this world gaze upon the Infinite oftentimes, and wonder how the Infinite can do what is done. The scientist is bound at times to admit, as well as the theologian is bound to admit, that "great is the mystery of godliness."

God made personal approach, through love and power, in the person of Jesus Christ, and Christ Himself may, therefore, be regarded as the miracle of miracles. The fact of His life, character, and teachings as a miracle is incontestable, and He is the great "New Cause."

Lotze, again, in speaking of God's appearing to men in the person of Christ, says: "There is nothing whatever that stands in opposition to the further conviction that God, at particular moments and in particular persons, may have stood nearer to humanity, or may have revealed Himself at such moments and in such persons in a more eminent way than at other moments and in other persons. * * * It is even without doubt legitimate to reward the relation in which He (Christ) stood to God as absolutely unique, not only as to degree but also as to its essential quality."

This chapter, this entire book, is closed

with the following sentence from Henry Churchill King: "The question of miracle is, then, nowhere the question of the 'isolated wonder,' but everywhere rather the question of the wider law, the larger correlation, the dominant spiritual order increasingly clear to a growing spiritual culture, the consistency of the one great loving purpose of a God great enough and loving enough to be all that His children need."

AN AFTERTHOUGHT.

After I have written all that is in this little book, I can truthfully say that I have a "conscience void of offence toward God, and toward men."

—E. C. D.

WHAT SOME CRITICS HAVE VERY
KINDLY WRITTEN THE AUTHOR
OF THIS VOLUME CONCERN-
ING ITS CONTENTS.

"Your book, "If Evolution Is True," came into my hands yesterday, and I read it through at once with a great deal of satisfaction and pleasure. It did me good to know that you had thought through the questions that have bobbed up afresh during the last two or three years and that you have gone to the trouble to make religion intelligible to the student who has learned enough of science to realize that the cosmos of the modern man is somewhat larger than that of the ancient Hebrews. I hope that the book will have a large circulation and that many other men in North Carolina and in other parts of the Church will undertake to help in saving the Church from obscurantism. Thoughts like those contained in your book will bring peace to the thousands of young men and women that are necessarily more or less disturbed by the scientific facts acquired in high school and college."

—DR. G. T. ROWE,
Editor Methodist Review,
Nashville, Tenn.

"I thank you for sending me your interesting discussion "If Evolution Is True." I heartily agree with your general position that acceptance of the doctrine of evolution does not compromise a man's Christian beliefs."

—DR. WM. L. POTEAT,
President Wake Forest Col-
lege, Wake Forest, N. C.

"I am very much pleased with it. As a matter of fact I am so pleased with it that I would like to put it in the hands of every one of our beginning students in zoology. If you could supply me with four dozen copies I am very sure they would help our students very much indeed in getting hold of the new idea of evolution and at the same time retaining their fundamental religious beliefs."

—PROF. Z. P. METCALF,
Department of Zoology and
Entomology, State College,
Raleigh, N. C.

"I want to thank you for your very attractive book, "If Evolution Is True." "

—PREST. H. W. CHASE,
University of North Carolina,
Chapel Hill, N. C.

"It is a fair, broad and intelligent treatment of the subject, and ought to do good. I am sorry any of our people have gotten stirred up over the matter of evolution, which is a simple thing. There are certain facts which are accessible to everybody who will give the time and thought to investigate them. On these facts we rear the theory of evolution.

"Men differ in the details of this theory, but there is substantial agreement in the main lines. Archaeologists study the remains of the Roman Forum and the Athenian Acropolis, and dig up columns, capitals, inscriptions, etc. These are facts, which everybody can study if they have the desire and the training. On these facts Archaeologists and architects rear theories as to the details of the buildings, their restoration, etc., in the

Forum or on the Acropolis.

"They do not agree wholly as to the details, but all of us agree substantially in our views as to the number of buildings, their sites, their size, and their purpose.

"And anyway the dry-as-dust facts do not greatly help us in the study of Roman or Greek life, history, philosophy. And so it is with evolution. As you rightly point out, most of us haven't the time and the training to investigate the facts on which evolution is based, much less interpret them. I can't see why our good friends who believe that God started the world like a clock and doesn't have to bother with it any more do not see the danger in that view. On the contrary, if we believe in the evolutionary view — always progress, always change, always the forward and upward movement, always the optimistic view—we must believe not only that God started the process but that He is in the midst of it, guiding it, molding it, shaping it to His good end."

—DEAN A. H. PATTERSON,
School of Applied Science,
University of North Carolina,
Chapel Hill, N. C.

"I read it with real zest and with a resulting feeling of satisfaction.

"Each of us, in his egotism, thinks that Dr. C. Alphonso Smith is right when he repeats what has so often been said before, that art consists in another man's saying, doing, or writing, in finer form or more apt terms that I could do it, that which I have myself thought, conceived, or imagined, without giving expression to it. Measured

thus by my individual standard your book ranks high.

"I am glad to see you rising up to a vision of, or rather a feeling after (for that is all man is capable of), the infinity above and beyond what the finite mind can conceive of as laws, natural or divine.

"I wish therefore to congratulate you on your very sane discussion. I think it is apt and should be very useful."

—SIDNEY S. ALDERMAN,
Attorney at Law,
Greensboro, N. C.

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